



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

tian endeavor for heathen at home and abroad. Third comes a specific presentation of the forces in home-missions and of their training. Finally the new Germany of 1860-95 is sketched in its moral and social environments, and with particular regard to their bearing upon the outlook.

Dr. Williams views Germany through German spectacles, but with American eyes. His standpoint is that of sympathetic justice, teachable tolerance, and uncensorious vision. He demonstrates that German Christianity cannot be judged by Anglo-American standards. Many misapprehensions are removed. There are dark and dangerous clouds in the German sky, but it is a clearing sky. A keen sense of relative values appears in the proportion allowed the industrial, intellectual, and social environments of Teutonic Christianity. The historic instinct is strong, and richly accentuates the development of several great religious facts and influential spiritual forces. The cyclopedic scope of the book makes it encyclopedic in the best sense. The author leaves the reader to draw his own conclusions. He is not a judge, summing up the evidence, but an impartial witness, offering testimony. He leads us to marvel at the myriad activities of the inner or home-missions, which anticipated and rendered superfluous the Salvation Army. Such knowledge must make for fellowship between American and German Protestants. Accordingly the book does not merely make a positive contribution to our literature relating to Germany, though in its field it will long remain the first authority; it will in a fashion of its own serve as a missionary. What Bryce accomplished for the American commonwealth Dr. Williams achieves for Christian life in Germany.

FREDERIC PERRY NOBLE.

CHICAGO.

THE TRANSFIGURING OF THE CROSS; OR, THE TRIAL AND TRIUMPH OF THE SON OF MAN. By THEOPHILUS P. SAWIN, D.D., Minister of the First Church of Troy. Troy, N. Y.: Brewster & Packard, 1896.

WE HAVE in this volume nine sermons purporting to be an exposition of the eighteenth and nineteenth chapters of the fourth gospel. While these discourses are thoughtful and in style generally forceful, they lack the essential elements of genuine sermons. They are rather a series of essays. Only in three or four brief passages do we find any

direct address. Some of these discourses have not even the faintest suggestion that they were delivered to an audience. Moreover, the author uses many words which might be suitable for the essay, but are quite out of place in popular discourses; such as "tergiversations," "laissez faire," "non ens," "determinism," "posits," "antinomy." We also meet in these discourses compound adjectives, which vitiate the style of either the essay or the sermon; for example, "cat's-paw intention," "out-of-date publication," "go-as-you-please philosophies."

From a careful perusal of these discourses, the conclusion is forced upon us that the author's chief aim is to discredit certain theological doctrines. Among the doctrines on which he animadvert stands foremost the vicarious suffering of Christ. "Any theory," he says, "that makes him bear substitutionary penalties either makes him a sinner, or makes God unjust." Still, before he closes his discussion he is constrained to declare that "the fact of vicarious suffering is as old as human affection," and that we must approve it, or else go back "on the deepest of our moral intuitions." Moreover, he affirms that not only on the cross, but throughout the life of our Lord, "the vicarious element is always present." How suffering which is approved by our deepest moral intuitions, and was an ever present element in the life of our Lord, can make Christ a sinner or God unjust is a mystery.

But in the earlier discourses of the volume, having set aside the doctrine that Christ suffered in our stead, he feels that in some way he must account for the intense agony of Christ in Gethsemane. And this is his solution of the problem. Christ's agony, which was so overwhelming that he sweat great drops of blood, was caused, our author assures us, by the attitude of his countrymen toward him and by the additional fact that he must leave his disciples "before his perfect work was done with them." He says, "There," in the garden, "Jesus breaks completely down, and gives way to the anguish which filled his soul, as he thinks of his work which is done and yet not done, and which cannot be done without him."

To represent Christ as "exceeding sorrowful even unto death," agonizing on his face in prayer, and sweating blood because his countrymen had rejected him, and he must leave his work for his disciples incomplete, in our view makes Christ a very unmanly man, makes him in true manhood far less than hosts of his followers have been.

But our author seems to ignore the plainest statements of our Lord. Jesus did not grieve because his work for his disciples was "not done;" he said on his cross, "It is finished." He did not sorrow because what

remained to be done could not "be done without him." He taught that it could not be done if he did not go away; that it was expedient, best for his disciples, that he should depart from them. He said, "If I go not away the Comforter will not come unto you; but if I go, I will send him unto you." "When he, the Spirit of truth is come, he will guide you into all the truth." It is clear that our author has not pointed out the cause of Christ's exquisite anguish in the garden. The cause that he attempts to discredit, that Jesus suffered in our stead for our sin, is apparently the only adequate explanation.

Our author also whitewashes Judas. He thinks that when Judas hung himself "his last words might have been, 'I didn't mean to do it.'" But Matthew says that Judas deliberately made a bargain with the chief priests to deliver Christ to them; and the moneyed proposition came from Judas himself, "What are ye willing to give me, and I will deliver him unto you?" And John calls Judas a thief, and justifies his accusation. It looks as though Judas meant to do it, and meant to do it for *money*.

We notice in these sermons some glaring misquotations of Scripture. "Not a sparrow falls to the ground without your Father's notice;" but Christ said, "And not one of them shall fall on the ground without your Father." He quotes Jesus as saying it is "expedient for him to go away;" but Jesus said, "It is expedient for you that I go away." He says John the Baptist "expects that Jesus will be even more violent than himself," and then to sustain this misrepresentation of John he makes a garbled quotation of John's words, "I baptize with water, but he shall baptize you with fire," omitting before the last two words, "with the Holy Spirit and." The omission thrusts a sense upon the passage which evidently was never in John's mind.

Our author represents the preaching of John the Baptist as all severity and wrath, and that of Christ as all love. Neither representation can be justified from the New Testament. He says that Christ's blood does not cleanse us from sin. But John says, "The blood of Jesus his Son cleanseth us from all sin." Either John or Dr. Sawin is mistaken.

We believe with the author that the sacrifice of Christ was not made to appease God's anger; nevertheless, Christ speaks of it as a necessity. In his conversation with Nicodemus, early in his ministry, he said, "So *must* the Son of man be lifted up." After his resurrection he said, "Behooved it not the Christ to suffer these things?"—was it not necessary for him thus to suffer? At the institution of the Supper he said,

"This is my blood of the covenant, which is shed for many unto remission of sins." Peter, who made the first great confession of Jesus' Messiahship, and on account of that confession received the blessing of his Lord, says in his first epistle that Christ "bare our sins in his own body on the tree." Did he not understand the significance of Christ's death? John, who looked so profoundly into the heart of Christ, says, "He is the propitiation for our sins." Paul, who claims to speak what he received from his divine Lord, says, "Him," Christ, "who knew no sin, he made to be sin on our behalf." The death of Christ, the sinless one, was then a necessity. His blood was shed to effect the remission of sins. It wrought something in the mind of God. Christ "is the propitiation for our sins." He who so loved us that he gave his sinless son to die for us had no anger that needed to be appeased; but there may have been a demand of justice which had to be met by somebody, and Christ voluntarily, out of love to us, may have met it on our behalf. Peter says, "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God." Our author asks, Why did God the Father demand the suffering and death of Christ? and answers, "There is a mystery here which we are unable to penetrate." So say we all. Like the "angels," we "desire to look into" these things, but the line of our vision cannot reach the depths of this divine mystery. Unable fully to comprehend, we here bow down and worship him who "died for our sins according to the Scriptures."

GALUSHA ANDERSON.

THE UNIVERSITY OF CHICAGO.

The Knowledge of Life; being a Contribution to the Study of Religions. By H. J. Harald. (New York: G. P. Putnam's Sons; London: Archibald, Constable & Co., 1896, pp. viii + 333, 12mo.) There are few more unsatisfactory tasks than reading and estimating a book attempting to deal with a great and vital subject prepared by a writer who is quite unfitted for his work, though evidently in earnest. Such an attempt has been made by the writer of this book. His heart is right, but his head is hopelessly wrong. With no knowledge of history of philosophy, with a psychology all awry, with no literary skill, with a bitter despite of the church, and yet with a love for humanity and a desire to benefit mankind, he proposes to supply a new religion, the essential characteristics of which he describes, and whose beneficent